Althusser and the Argument of Hegel in Pippin – in this Hegel's Practical Philosophy Jargon

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https://www.cambridge.org/core/books/hegels-practical-philosophy/3F138368F607735363006199C99C7663

The following work which is with a few chapters on leading a free life, ethics of freedom, and its sociality and even normative conceptions of freedom and rational agency – it means to make it a thesis – it is then about the process of the human subject becoming in structure something like a free, well natured person,

and even in the context of institutional behaviour, in fact unsurpassable when in ethics, a person called – ethical or even highly philosophical – which though is not a common Hegelian or Kantian habit in the world – it is in structure, someone distinguished or proficient and even elegant and presents himself in that logic of style finally – now the

anti-thesis is in fact the common crass public person or public opinion even – the contingent cultural arguments and prejudiced public or person – this becomes the aleatory synthesis of in fact a contingent determinate point being the legal person of in fact finally a person who is “Astitute, letterly and even seductive, and a sculptural artisan or finally a reader of

Hebrew.” Messianic scriptures of the Law, Talmud.

In fact then the spiritual process in Hegel, self-argues itself into a Spirit which is a modern word for us – that in fact one can be simply an Idealist – proving Idealism as the correct laws, it means though how it is a process of idealism finally which is true to the law –

contradicting concrete in Pashukanis against abstract legal person, but in the sense of his Marxist argument – class concrete or labouring trade union concrete level of an argument – whether one is is with the trade union as legal term – or not – defines a person – better than abstract legal person because it is ethical by that logic – or in fact labour laws

being the correct way of reading the law – or will it be then Montesquieu and Rosseau further on the social contract – that we are with the general will better understood.

Finally a declining line articulates all of this to the Spirit who is then in modern context – ‘truly well read, Iana, to you and only that.’ Talmud – I, IV.